

THE

ל'פ"ח

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Uriah P. Levy Medal
Created by Hal Reed

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OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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Edward Schuman, Editor

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The Editor's Page

by Edward Schuman



Dear friends:

Our President, Moe Weinschel has undergone surgery and is in the hospital. We wish him a speedy recovery and his usual message to our members will be in the next issue.

We are approaching the end of the busiest time of the year for A.I.N.A. Most members responded in a timely fashion to the yearly dues notices which our treasurer, Florence, mailed.. The added donations are especially welcomed since we were hit with postal increases once again. While first class is only up one cent, our Canadian mail has gone up from 40 to 60 cents and foreign from 60 to 80 cents. Similar increases are now in effect for the not-for-profit SHEKEL mailings and our foreign postage.

Secondary notices have been mailed to those who for one reason or another neglected to reply to the original notice. Those who still have not answered have been temporarily deleted from our mailing lists. We are certain that many will wake up to the fact that they have not received the SHEKEL, and be reinstated later.

A.I.N.A. mailed to all U.S. members the Ray Epstein Israel Coins and Medals auction catalog by Heritage Coin Company which took place at the F.U.N. numismatic convention the beginning of January. For those interested in the current values of their Israel coins and medals, we are enclosing the prices realized list. We regret that because of the high mailing costs, we could not mail catalogs to our Canadian and foreign members. However any specific information will be supplied on request.

We have received many comments about the A.I.N.A. membership medal *Ani Ma'amin*. A short article in this issue delves into the history and background of this prayer and its meaning to those who were marched to their deaths in the concentration camps. This is a poignant historical medal and will be a highly collectable and valuable treasure in the not too distant future. The medal manufacturer made an error and first mistakenly shipped these medals to us using a University of California reverse instead of the A.I.N.A. reverse. We invite any suggestions from our readers regarding these *Ani Ma'amin* medals as they are ours to do with as we wish.

Till the next issue...

A handwritten signature in dark ink, appearing to be 'Ed' or 'Edward', written in a cursive style.

URIAH PHILLIPS LEVY

A Legacy Remembered

By Harold Musnitsky

I first became interested in Uriah Levy during World War II, when I served as an intelligence officer for the Commander of Destroyers, Pacific. The Destroyer Escort *Levy* was designated as DE-702 and was referred to as "702 the Wandering Jew" during its service in the Pacific. In later years, I learned of his service to the U.S. Navy, the men who served, and his efforts to save Jefferson's Monticello.

Commodore Uriah Levy was an American, a sailor, and a Jew. He is also recognized as a Navy reformer and is credited as being the father of historic preservation in the United States. The record of Levy (1792-1862) showed him as a man not afraid to be the first to take on difficult causes. While in service in the U.S. Navy, these causes resulted in his being convicted in six naval court-martials. One was overturned by President James Monroe and another mitigated by President John Tyler. Probably the best known of his campaigns was against the brutal flogging of sailors with a cat-of-nine-tails, which was a worldwide punishment at the time. The expression "letting the cat out of the bag" comes from the whip carried in a bag by the officers intent on punishing crewmen.

As commander of the *Vandalia*, Levy reformed crew discipline, substituting humiliation for flogging and making the punishment fit the crime. For instance, a seaman caught stealing had to wear a wooden sign proclaiming him "thief". A sailor too fond of alcohol wore a bottle-shaped sign stating "A Drunkard's Punishment."

In 1842, he was court-martialed for using "cruel and scandalous" punishment when a boy who mimicked an officer was disciplined by the application of a bit of tar and feathers to his rear. A memo of the time reported that when President Tyler read the navy's verdict he laughed out loud, protesting, "this was substituted in place of 12 stripes of the cat, and for this Commander Levy is sentenced to be dismissed from the service?" Tyler suspended Levy for a year - but promoted him to captain in 1844.

From the time he was 10 and ran away to join the navy until his death at 70, the navy was Levy's life. During the War of 1812, he turned down the rank of midshipman to be sailing master of the *Argus*. The ship became the "phantom raider" of the English Channel, destroying 21 merchant vessels. Levy was promoted to lieutenant, but he didn't get to enjoy it for long. He and his crew were captured and locked up in Dartmoor prison for the rest of the war: his health never recovered.

In 1827, after Levy rescued a U.S. sailor from armed Brazilians, Emperor Dom Pedro offered him command of the country's fleet of 60 ships. "I would rather serve as a cabin boy in the U.S. Navy than as a captain in any other service in the world," Levy replied. In 1858, the U.S. Navy awarded him the rank of Commodore, in charge of the Mediterranean fleet.

Levy had other talents as well, making a fortune in New York real estate. A great admirer of Thomas Jefferson and his efforts on behalf of religious freedom, Levy spent a large part of his wealth to buy Monticello in 1836. By that time Jefferson's heirs had let the magnificent mansion in Charlottesville, Virginia, deteriorate. Levy, a competent carpenter, restored the house, brought back much furniture that had been sold, bought back much of the Jefferson's original acreage from neighbors and opened the estate to the public. Levy is credited as the "father of historic preservation in the United States."

Levy left Monticello to the "people of the United States," but his family contested the will and the property fell into disrepair. His nephew, Jefferson Monroe Levy, won the litigation, restored Jefferson's showpiece, and reopened it to the public. In 1923 he sold the house to the Thomas Jefferson Memorial Foundation. Commodore Levy also commissioned a statue of Jefferson by the French sculptor David d'Angers. It stands in the Capital rotunda, the only such work donated by a private citizen.

The navy paid tribute to Levy during World War II, naming an destroyer escort after him in 1943. The Levy fought the Japanese in the Pacific with an impressive record of service. The navy's oldest Jewish chapel at Norfolk, was named the Commodore Levy Chapel in 1959. At the dedication, Captain Joshua Goldberg, the first career Jewish naval chaplain, said of Levy that he was "not a saint, but a human being, and that is sometimes of greater importance."

Monticello is recognized as part of our heritage in our postage, currency and coins. The first small size \$2.00 notes issued in 1928 show Monticello on the reverse side and Jefferson on the front. This remained until the 1976 Series when Monticello was removed and replaced with John Trumbull's famous painting, "The Signing of the Declaration of Independence". The ordinary postage stamp of 1954-56, known as the Liberty Series, contains the 20 cent stamp with the view of Monticello. Our present day nickel has been minted since 1938. It was designed by Felix Schlag who won an award of \$1,000 in a competition with 390 other artists. His design with Jefferson on the head side and Monticello on the reverse has not changed since 1938 and over 35 billion have been produced since that year. The coins are minted with a force of 55 tons and at a rate

of 120 per minute. Fully struck coins that show 6 full steps on Monticello bring a premium. The motto E PLURIBUS UNUM ("Out of Many, One") has graced U.S. coins for nearly two centuries. Once in a while, production problems lead to an apparent misspelling of this inscription. That's what happened in 1964 with the Jefferson nickels made at the Denver mint. Heavy polishing of one or more of the dies caused the center of the letter B to be obliterated. As a result, the word looks like PLURIDUS instead of PLURIBUS. This isn't a valuable error, but it's certainly an interesting one -- and it does command a modest premium.

Uriah P. Levy is honored with a medal in the Jewish-American Hall of Fame series, issued by the Magnus Museum. Pictures of this medal are on the front cover of this SHEKEL.



Ukrainian Jewish Agricultural Scrip

Bolshaya Seidemenukha, was one of the first four Jewish agricultural colonies to be founded in the province of Kherson, Ukraine in 1807. *Bobrov Kut*, another Jewish agricultural settlement was established at the same time with private funds and settled by families from the province (guberniya) of *Mogilev*. The settlements had 86 families in 1810, and 165 in 1815. Additional families were transferred there in 1825, 1837, and 1841, and the settlements numbered 1,184 in 1849; and 1,248 in 1897.

After many decades of hardship, the settlements became Jewish villages whose inhabitants engaged in primitive agriculture like their Ukrainian neighbors. From 1924 on, there was an influx of settlers into the vicinity and many lived temporarily in the settlement. By 1926 there were 3,891 Jews (89.3% of the population) living in the locality.

In 1927, the name was changed to *Kalinindorf* and it became the center of the first autonomous Jewish region in the Soviet Union. The entire region underwent a severe crisis during the process of collectivization (1930–32) and many of the settlers left. In 1932, 11,198 of the 13,674 inhabitants of the region were Jews. It comprised over 72,000 hectares of land with 39 Jewish and eight non-Jewish settlements in 1935. The largest villages were then the settlements of *Kalinindorf* and *Bobrov Kut*. During the 1930s a daily newspaper *Kolvirt Emes*, was published in the region.

Under the Soviet government, *Bobrov Kut* was incorporated in the autonomous Jewish district of *Kalinindorf* and like all the other Jewish agricultural settlements suffered years of hunger; was changed into a kolkhoz; and underwent "internationalization" with the admission of non-Jews. Jewish settlers were often accused of being "petit-bourgeois," nationalists, or Zionists. Many of the younger settlers were arrested and deported, while most of the older ones left.

Shortly after the German occupation in August–September 1941, the Jews who had not succeeded in escaping from the region were murdered. 1,875 victims are buried in a mass grave near *Kalinindorf*. After World War II the region was rehabilitated, but most of its inhabitants were not Jewish.

A series of scrip was used in the agricultural colonies as a substitute currency. It is believed they were in use in the early 1930's or late 20's. They were letter press printed on thick brown craft paper in 1, 3, 5, 10, 25, 50 and 100 ruble denominations. The notes have a place for a numbering system as evidently records were kept on how many were issued or redeemed. However, the illustrated set are remainders and were never issued.

№

1
руб.

Колхоз им. Калинина

Один рубль

(для внутрихозяйственных расчетов)

Председатель колхоза

№

25
руб.

Колхоз им. Калинина

Двадцать пять рублей

(для внутрихозяйственных расчетов)

Председатель колхоза

№

3
руб.

Колхоз им. Калинина

Три рубля

(для внутрихозяйственных расчетов)

Председатель колхоза

№

50
руб.

Колхоз им. Калинина

Пятьдесят рублей

(для внутрихозяйственных расчетов)

Председатель колхоза

№

5
руб.

Колхоз им. Калинина

Пять рублей

(для внутрихозяйственных расчетов)

Председатель колхоза

№

100
руб.

Колхоз им. Калинина

Сто рублей

(для внутрихозяйственных расчетов)

Председатель колхоза

№

10
руб.

Колхоз им. Калинина

Десять рублей

(для внутрихозяйственных расчетов)

Председатель колхоза

Titus' Ego Coin

by David Hendin

The reverse of a scarce sestertius of Titus depicts this Roman Emperor on horseback in military dress, his cloak flying behind him and his horse rearing as he attacks a prostrate Jew, who lies on the ground, armed with sword and shield. There is little doubt that the reverse motif on this coin refers to an anecdote involving Titus described in Josephus. We believe this to be true, even though Mattingly describes the horse as "prancing," but no equestrian would describe this pose as anything other than "rearing."

Certainly there is little doubt that Titus would have wanted to perpetuate this tale, thus he commissioned a coin to memorialize it:

Here is the tale from Josephus (*Wars* 5:2).

"So long as he rode straight along the high road leading direct to the wall, no one appeared outside the gates; but when he diverged from the route and led his troop on horse in an oblique line towards the tower Psephinus, the Jews suddenly dashed out in immense numbers at a spot called 'the Women's towers,' through the gate facing Helena's monuments, broke through the cavalry, and placing themselves in front of those who were still galloping along the road, prevented them from joining their comrades who had left it, thus cutting off Titus with a handful of men.

For him to proceed was impossible, because the ground outside the ramparts was all cut up by trenches for gardening purposes and intersected by cross walls and numerous fences; while to rejoin his own men was, he saw, impracticable owing to the intervening masses of the enemy and the retirement of his comrades on the highway, most of whom, unaware of the prince's peril and believing that he too had turned simultaneously were in full retreat. Perceiving that his safety depended solely on his personal prowess he turned his horse's head and shouting to his companions to follow dashed into the enemy's midst, struggling to cut his way through to his own party.

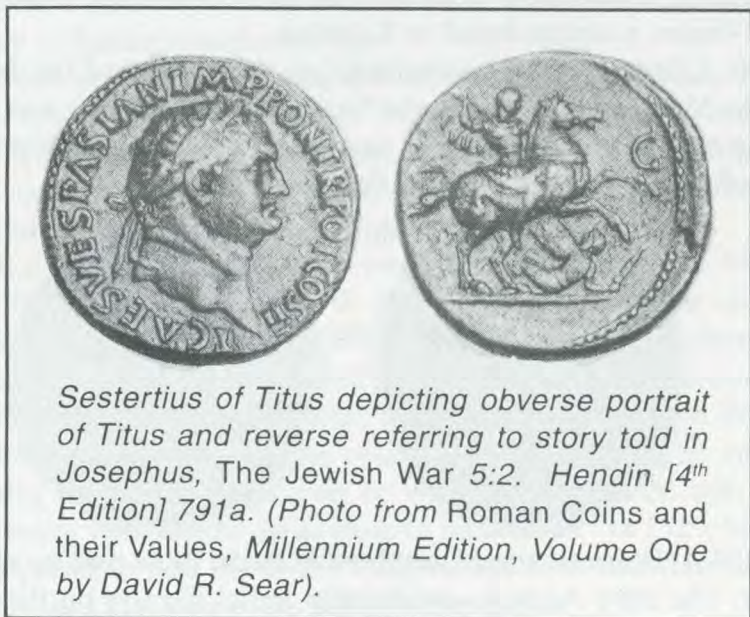
Then, more than ever, might the reflection arise that the hazards of war and the perils of princes are under God's care; for, of all that

hail of arrows discharged at Titus, who wore neither helmet nor cuirass - for he had gone forward, as I said not to fight, but to reconnoiter - not one touched his person, but, as if his assailants purposely missed their mark, all whizzed by harmless by. He, meanwhile, with his sword constantly dispersing, those on his flank and prostrating multitudes who withstood him to the face, rode his horse over the fallen foes.

At Caesar's intrepidity the Jews shouted and cheered each other on against him, but wherever he turned his horse there was flight and general stampede. His comrades in danger closed up to him, riddled in rear and flank; for each man's one hope of escape lay in pushing through with Titus before he was cut off. Two, in fact, further behind, thus fell: one with his horse and was surrounded and speared, the other who dismounted was killed and his steed led off to the city. With the remainder, Titus safely reached the camp.

The Jews thus successful in their first onset *were* elated with inconsiderate hopes, and this transient turn of fortune afforded them high confidence as to the future."

Copyright 2001 by David Hendin



Ani Ma'amin - I Believe

Ani Ma'amin is the name of a short creed based, as is the *Yigdal* hymn, on the Thirteen Articles of Faith formulated by Maimonides. Each article begins with the words *Ani ma'amin be-emunah sheleimah* ("I believe with complete faith"). The author is unknown. The credo character of the formula and the custom of reciting this creed may both be due to Christian influence. The *Ani Ma'amin* is found, in a somewhat enlarged version, in a 15th-century manuscript (Parma, 1753 (997)) of miscellaneous prayers with the superscription: "These are the 13 principles of religion, faith, and ethics, and denying one of them is equivalent to denying the whole Torah. They should be recited daily after prayer, for whosoever recites them daily, will come to no harm all that day."

The Ashkenazi prayer book, printed in Mantua in 1558, is apparently the first to incorporate the *Ani Ma'amin*. It appears after the Hallel prayer and the superscription in High German reads: "Some have the custom to recite this also in the morning." It can now be found in most Ashkenazi prayer books at the end of the morning service. Unlike the *Yigdal* hymn, however, the more credal *Ani Ma'amin* never became part of the liturgy. The recital of the *Ani Ma'amin* is concluded by the three words of Genesis 49:18 repeated three times in different order, in Hebrew and Aramaic, as in the Night Prayer, a custom based on Kabbalah.

The 12th article, expressing belief in the coming of the Messiah, became the Martyrs' Hymn during the Nazi Holocaust, when it was sung to a haunting melody by those taken to their death in the extermination camps and thereafter was frequently sung in their memory.



A.I.N.A. issues an annual membership medal to its paid up members each year. The 2001 A.I.N.A. membership medal displays on the reverse side an open Torah scroll with the words *Ani Ma'amin*.

NOSTRADAMUS

BY PETER S. HORVITZ

PART 1

The facility of memory as part of our mind has established in us a belief in our understanding of the past, an understanding that has been codified into the science of history. But the future is another matter. Is there some portion of the mind that can perceive the future as the memory can the past? Is prognostication the science of the future, as much a part of the human psyche as memory? If any man knew the answer to this it was Nostradamus.

Michel Nostradamus was born on December 14, 1503 in Saint Remy-De Provence, in what, until 1486, had been the independent country of Provence. In 1486, the county became part of France and subject to its laws, including its laws of intolerance towards the Jewish faith. In September of 1501, Louis XII, the king of France, published an edict demanding that all the Jews of Provence, who until that time had enjoyed relative freedom, must convert. Sometime after the publication of this decree, Jacques and Renee, the Jewish parents of Nostradamus did convert and, eventually, all three of their children were baptized. Michel passed a large part of his childhood in the care of his grandfather Jean. Jean taught his grandson Hebrew, as well as Latin and Greek, and introduced him to the study of *Kabbalah* and astrology.

When he was old enough, Michel was sent to Avignon for further studies. It was in Avignon, that at an early age he began to establish for himself a reputation as an astrologer. It must be remembered that during the Renaissance astrology was taken seriously as a science and was part of the studies of every medical doctor and budding scientist.

Michel de Nostredame, as he was now called, traveled to Montpellier to take his degree in medicine. In 1522, at the age of 19, he obtained his bachelor's degree. Three years later, he was certified as a physician. For the next few years, he wandered from place to place, combating the sporadic outbreaks of plague that were wracking southern France and establishing his reputation as the country's outstanding expert on methods of treating the plague. Wherever he went he was greeted with gratitude and his cures were looked on as close to miraculous. In 1529, he returned to Montpellier to take his doctor's degree and from that time forward he used only the Latin form of his name, Nostradamus.

He finally settled, in 1534, in the small town of Agen. There he married and had two children and established a stable and secure life. But

this was not to last. A new onslaught of the plague took his wife and his children. Shortly after this, charges against him were placed before the Inquisition and he had to flee for his life.

From 1538 to 1544, Nostradamus lived the life of a refugee. Finally in 1544, he settled for some time in Marseilles, where his labors against the plague won him new respect. Apparently the old charges of the Inquisition were forgotten and he once again found fame and respectability. In 1546, the plague struck again, in Aix-en-Provence, and Nostradamus was credited with practically saving the population of the city through his labors as a physician, astrologer, and creator of healthful confections. Well rewarded and honored, Nostradamus settled in the nearby town of Salon de Provence. He married a well-to-do widow, in 1547, and moved into her beautiful home right in the center of town.

Medicine took less and less of his time and he began to concentrate his attention on his elixirs (and his book of recipes for those) and prognostication, through astrology and other means. Nostradamus's first book of recipes appeared in 1552, his first book of prophecies in 1555.

Nostradamus's predictions are in the form of puzzling four line poetic stanzas that are subject to interpretation. The most famous of these and the one that established his reputation in his lifetime is the following, stanza 35 in the first book of Centuries;

*Le lion j'eune le vieux surmontera.
En champ bellique par singulier duelle:
Dans cage d'or les yeux luy crevera,
Deux classes une puis mourir mort cruele.*

*The young lion will overcome the old.
In war-like field by single duel:
In golden cage the eyes will be pierced,
Two opposing forces [become] one then to die a cruel death.*

This prediction would come true to the recognition of the entire world. On June 30, 1559, a double wedding was celebrated for the king's daughter and sister. As part of the celebration, a joust was arranged. Henri II, King of France, was wounded while jousting with the younger count of Montgomery. The lance entered through his gilded helmet and lodged in his eye. He died, after terrible suffering, on July 10. The accuracy of Nostradamus's prediction was recognized immediately by the king's widow, Catherine de Medici and his fame spread throughout the country. He was

appointed court physician, even though the court was in Paris and he was in Salon. He was appointed court astrologer as well. The fame that accrued to Nostradamus with the death of Henri II has only grown with the centuries that have passed.

With the death of Henri II, his eldest son Francois became king as Francois II. In 1560, the first coinage issues for Francois II were minted. However, to honor the much loved King Henri II and to mark his death, the death predicted so clearly by Nostradamus, a very unusual issue was minted. Instead of the 1560 coins bearing the face and name of Francois, they were issued with the old likeness and name of Henri. However, by an irony of history, Francois's death came not long after that of his father, on December 5, 1560. No French coins were ever issued in the name or bearing the portrait of Francois II. The Henri II memorial issues are the only French coins of Francois's reign and the only ones bearing the date 1560.



The only coins issued in the name of Francois are those issued jointly in Scotland in his name and that of his wife, Mary Queen of Scots. Nostradamus enjoyed the recognition of the nation. The queen mother made a special pilgrimage to visit him in his home, as did King Charles IX. Many of his puzzling predictions have been recognized by enthusiasts as having been fulfilled. To skeptics, the Henri II prediction was pure luck and all the rest is pure imagination. Nostradamus died on July 2, 1566 at his home in Salon.

TURKISH JEWS SILVER COIN

In 1492, all Jews were expelled from Spain. Sultan Bayazid II (1481–1512), ruler of the Ottoman Empire welcomed the Jewish refugees. Bayazid said of the Spanish King Ferdinand: "Can you call such a king wise and intelligent? He is impoverishing his country and enriching my kingdom" (Aboab, *Nomologia*, 195).

The communities of Turkey assisted the refugees to settle down: "Then the communities of Turkey performed innumerable and unlimited great deeds of charity, giving money as if it were stones, to redeem captives and restore Jews to their environment" (Lattes, *ibid.*, 13). Most of the refugees settled in Salonika, Adrianople, in towns in the Peloponnesus and in Egypt. A number of refugees reached Erez Israel, settling in Safed and Jerusalem. The Spanish refugees were followed by the Portuguese in two main waves (1497 and 1498). They brought with them wealth and prosperity in contrast to the Spanish, most of whom came with almost nothing. Together, they established a vibrant and viable Jewish community and Jewish way of life, which was relatively free of hatred and pogroms for many years.

In 1992, Jews the world over commemorated the 500th anniversary of the Spanish Inquisition. The approval by the Turkish authorities and their decision to celebrate the 500th anniversary of the settling of the Sephardi Jews on Turkish-Ottoman soil in 1492 was a high point in Jewish communal life. To celebrate the anniversary a series of national and international symposiums, publications, the creation of a Jewish museum and concerts of local Jewish music were prepared for 1990, with the climax in 1992.

Turkey honored this 500th anniversary by issuing 5000 silver commemorative coins. A ship, with bearded Jews debarking, and in English, "Turkish Jews - 500 Years of Peace and Harmony 1492- 1992" is on the obverse. The reverse contains a wreath encircling the denomination of the coin.



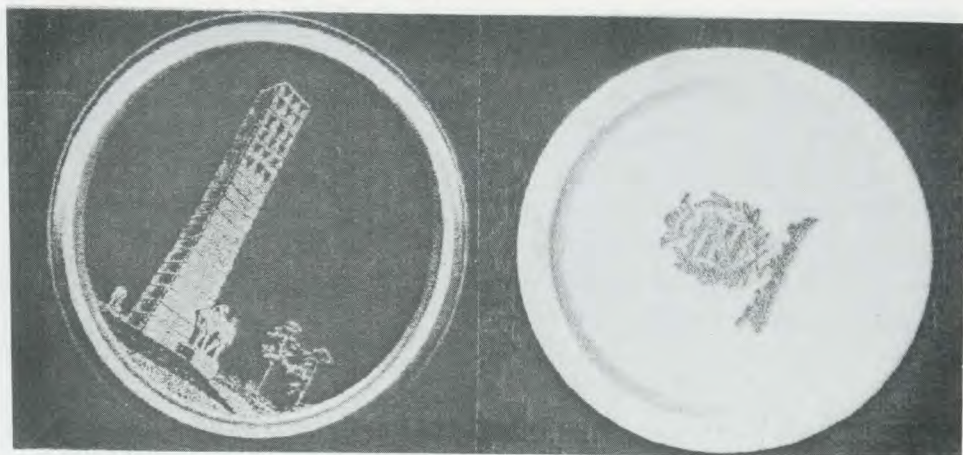
A Sachsenhausen Memorial Monument Medal

The Sachsenhausen-Oranienburg Nazi concentration camp near Berlin, opened in 1936. The first German-Jewish prisoners arrived in Sachsenhausen in June 1938. After the November Kristallnacht, 10,000 Jews from Berlin, Hamburg, Mecklenburg, and Pomerania were interned there. At the outbreak of World War II, thousands of political suspects and stateless or Polish Jews were imprisoned in the camp. During the war prisoners arrived from all over Europe, making Sachsenhausen the second largest concentration camp. In the fall of 1941, 1,800 Soviet prisoners of war were shot there; afterward thousands more were either shot or killed by phenol injection.

A Nazi-directed counterfeiting operation was set up in the camp by an S.S. man, Bernhard Krueger. He employed 140 Jews in forging British currency as well as stamps, passports, identity documents, secret credentials, false code books, etc. Nearly all these Jews survived.

In October 1942 all the Jewish prisoners, except those employed in the counterfeit operation, were transferred to Auschwitz. Jewish prisoners were sent back beginning with the summer of 1944. The camp supplied slave labor for the German armament industry and housed several factories. As in other camps, the prisoners also served as human guinea pigs for pseudo-medical experiments. Of the total of 200,000 inmates who were sent to this camp, 100,000 died.

A most unusual porcelain medal shows the memorial monument at the Sachsenhausen concentration camp. The medal is 64mm in diameter, approximately 2 1/2 inches in diameter. The reverse bears the seal of Weimar Porzellan, the manufacturer.



The Ravensbrueck Concentration Camp for Women

On May 15, 1939 the first prisoner transport arrived with women who were "*Bibelforscher*" (Jehovah's Witnesses) or criminals. On May 18, 1939, 867 women, some Jewish, arrived from Germany and Austria. After the outbreak of World War II, thousands of Polish women (many with their children) and Czech women were imprisoned in Ravensbrueck. Later on other prisoners came, especially resistance fighters from all over Europe.

The outbreak of the war brought about a swift deterioration in living conditions. In 1941 sick prisoners were included in the *Euthanasiaaktion* involving killing of mentally ill. The steadily growing death rate was caused by deteriorating living conditions. Ravensbrueck prisoners served as guinea pigs for pseudomedical experiments carried out by Auschwitz physicians. The rising number of Jewish inmates were concentrated in a special Jewish block, where the worst living conditions prevailed.

In October 1942 all Jewish prisoners were sent to Auschwitz or Majdanek. Later Hungarian Jewish women arrived followed by others from other camps. Due to the intervention of representatives of the World Jewish Congress in Sweden, together with Count Bernadette, on April 21 Himmler released thousands of women from Ravensbrueck and two other camps nearby. They were transferred by the Red Cross to Sweden and Denmark. Among them were at least 1,000 Jewish women. With the approach of the Soviet army, evacuation of Ravensbrueck was ordered. Up to this time, 132,000 women and children had passed through the camp, of whom 92,000 succumbed to camp conditions. The camp ceased to exist on April 30, 1945.

A porcelain medal of the monument at Ravensbreuck is illustrated.



Buchenwald Memorial Porcelain Medal

Opened on July 19, 1937, it was considered the worst of the camps prior to World War II. The first group of Jews were political prisoners who arrived in June 1938. In the summer of 1938, 2,200 Austrian Jews were transferred from Dachau. The mass arrests after the Kristallnacht more than doubled the number of Jewish prisoners. The 10,000 new Jewish prisoners, quartered in recently built huts, suffered far more than the non-Jews, 244 dying during the first month of their imprisonment.

As Hitler's armies conquered further territory, the camp's population was swollen by prisoners from the occupied countries. Buchenwald became a forced labor camp for war production. The demands of German industry brought transport after transport from all over Europe. On Oct. 17, 1942, all Jewish prisoners, with the exception of 200 building masons, were transferred to Auschwitz. On Oct. 6, 1944, the number of prisoners reached a peak of 89,143. This increase in numbers diminished the food supplies, led to a further deterioration in the already dangerously unhygienic conditions, and increased the death rate. At the beginning of April 1944 the SS evacuated several thousand Jews. However, the mass evacuation planned for April 5, 1945, to the south, was foiled. During the last weeks of the camp's existence an armed underground movement came into being among the prisoners, and when American troops arrived on April 11, 1945, the members of this movement were in control and handed over the camp to them. Of the 238,380 prisoners the camp held since it was opened, 56,549 had died.

The Buchenwald porcelain medal is from the same series.



A Jewish Civil War Bill of Exchange

The transition from a natural economy to a money economy in the course of the "commercial revolution," and the stabilization of territorial principalities opened new possibilities for Jewish banking activity, especially in the Rhineland and in southern Germany. Jews from Siegburg, Trier, Mainz, Speyer, Strasbourg, and Basle as well as from Ulm and Nuremberg appear as sources of credit.

The Speyers were a German and American family of international bankers and philanthropists. The family name was undoubtedly taken from the German city of Speyer. Progenitor of the family was Michael Isaac Speyer (d. 1692) who, on his marriage in 1644, established residence in the Frankfort ghetto and became the head of the community.

Toward the end of the 18th century J. M. Speyer, through his bank's provisioning of armies and exchange business, had a capital of 420,000 florins, the largest Jewish fortune in Frankfort at that time. In 1809 G. J. Elissen opened a banking house which took the name of J. L. Speyer-Elissen in 1818 and Lazard Speyer-Elissen in 1838.

Philip Speyer was born in Frankfort in 1815. He moved to New York in 1837. Together with his brother Gustav he established the bank Philip Speyer & Co. in 1845. At a later date the firm name was abbreviated to Speyer & Co. Together with its Frankfort affiliate, it placed the first North American Civil War loan in Germany. It should be noted that European sympathy during the American Civil War was not with the north but with the Confederacy. European mills were dependent on cotton imports from the South. Gustav's American-born sons James and Edgar piloted the family concern to its height. While remaining partners of the Frankfort house, James conducted the American business and Edgar took charge of Speyer Brothers, London. Edgar was made a baronet, but, suffering defamation during World War I and returned to New York.

Speyer & Co. alone, and sometimes jointly with Kuhn, Loeb & Co. and National City Bank, led syndicates which raised European capital for investment in American industry. They participated in the development of the railroads in America, and conducted transactions in Mexico and Cuba, partly in association with the Deutsche Bank. This movement was reversed after World War I, when a subsidiary, New York & Foreign Investing Corporation, mobilized American capital for investment, mainly through the Frankfort branch, in German and other Central European issues. Absorbing a Berlin private bank in 1927, the Frankfort branch became

temporarily prominent in the international expansion of the German rayon industry. However, the worldwide crisis after 1929 stopped the transatlantic flow of capital, and the German and American houses were liquidated in the 1930s.

Institutions benefiting from the family's philanthropic interests included Frankfort University; Museum of the City of New York; and Mount Sinai Hospital, New York.

The illustrated checks are a Second and Third of Exchange issued by Philip Speyer & Co in New York, payable at Messrs. Speyer Brothers in London for the sum of 100 Pounds sterling. The check is dated March 20th, 1865. It was customary with foreign drafts to issue a first, second and third bill of exchange and to send them off separately. This way, in case of loss or delay, the sum could be received on presentation of either of the drafts. The checks each bear an Internal Revenue ten cent certificate, a tax on financial transactions which ultimately helped pay the costs of the Civil War.



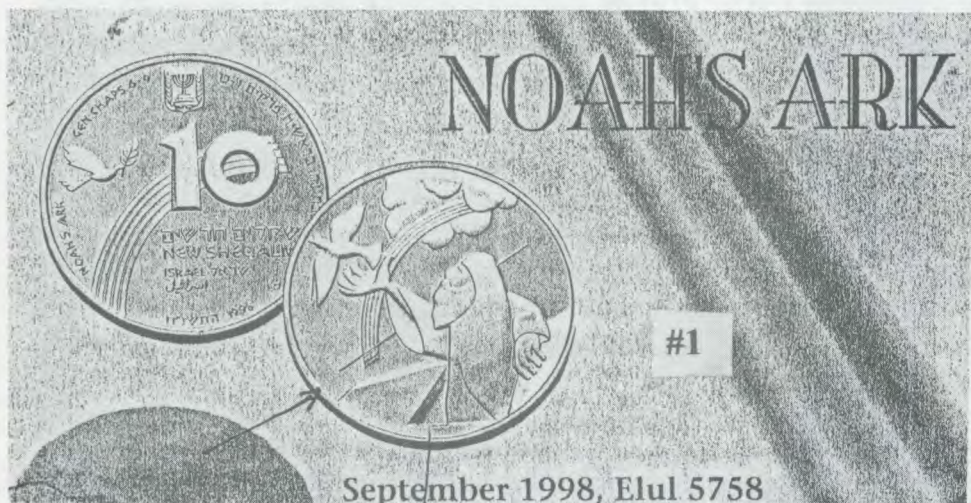
How Do You Look At It?

by Shmuel Aviezer

A) Noah's Ark Commemorative Coin 5758-1998

This is the fourth coin in the Biblical Arts series issued by the Bank of Israel and solely distributed by the Israel Government Coins and Medals Corp.

In the brochure promoting this coin, as prepared by the IGCMC, the obverse of the coin was depicted in a way that distorted the artist's concept of illustrating Noah's flying the pigeon from his ark (see #1). The line in the drawing by the graphic artist Gideon Keich was tilted to the left and consequently the message became ambiguous. The correct positioning should bring the line in the center to a horizontal position (see #2) and in this manner the whole idea becomes clear. In this way the line symbolizes the level of the floor water surrounding the ark, through which the rays of the rainbow splashes a little, while the railing of the Ark sands in its normal position to enable Noah to fly the pigeon to its fact finding mission.



B) Victory Over Nazi Germany - 50th Anniversary Commemorative Coin - 1995

The basic idea of the theme of this coin was to signify the victory of the Allies in World War II over Nazi Germany. Gideon Keich's design of the obverse was to illustrate a big **V** that embraces the flags of the United States, Britain and Russia in addition to the Star of David in the center in memory of the Jewish fighters in that war.

For one reason or another, the Hebrew and English inscriptions, "In Memory of Jewish Fighters", that nearly encircles the big **V** were printed upside down, so that if you want to read it then you have to invert the coin 180 degrees. But, in so doing, the whole idea of the big **V** is lost. Now, how do you look at it?

Description

Obverse

Face value in Hebrew and English, "1 New Sheqel" on the silver B.U. coin; "2 New Sheqalim" on the silver proof coin; "10 New Sheqalim" on the gold coin. beneath the face value is the year of issue, "1995 5755" and the word "ISRAEL" in Hebrew, Arabic and English. The State emblem and the inscription "FIFTY YEARS SINCE THE VICTORY OVER NAZI GERMANY • MAY 1945".

Reverse

Flags of the U.S., Britain, and the U.S.S.R. within the letter "V" symbolizing victory. In the center is the Star of David. In the lower portion, along the circumference, is the inscription "IN MEMORY OF JEWISH FIGHTERS" in Hebrew and English.

Edge

Silver B.U. coin – smooth.

Silver and gold proof coins – milled.

Mint Marks

Silver B.U. coin – Star of David.

Silver and gold proof coins – Hebrew letter "mem" below the word Israel in Arabic.

Designer

Gideon Keich.

Plaster reliefs – Royal Mint of Norway.

Mint

Royal Mint of Norway.



Similarities Between Armenian and Jewish History

The Armenian diaspora is scattered in many countries of the world and still identifies its past Similarities Between Armenian and Jewish history and future aspirations with the wider connotations of the term Armenia. Jewish historical, exegetical, and descriptive sources reveal knowledge of the variations in geographical area and history of this remarkable people. The fate and modes of existence of the Armenians have been compared in some essential features to those of the Jews.

Armenia figures prominently in tales from the medieval and early modern periods about the existence of autonomous settlements of "free Jews." The kingdom of the legendary Christian eastern emperor, Prester John, who was the overlord or neighbor of a Jewish land, is sometimes placed near Armenia. The 14th-century Ethiopic historical compendium, *Kebra Negast*, states that Ethiopia will assist "Rome" (Byzantium) in liquidating the rebel Jewish state "in Armenia"

The Armenian diaspora is the closest historical parallel to the Jewish Diaspora. A comparison of the two reveals much in common. Both suffered loss of statehood. They traveled similar migratory routes, adopted similar trades, received special charters of privilege, and established communal organizations. They also faced similar problems of assimilation, survival, and accusations made against a dispersed people, and underwent similar psychological stresses.

In the Ukraine, both the Jews and the Armenians were accused of having destroyed the livelihood of native merchants and artisans by the communal solidarity they manifested against competition. The massacres of the Armenians have also been explained as a revolt by the exploited masses. During the depopulation of Ottoman Armenia by the massacres and deportations of World War I, the Germans planned to "send Jewish Poles" to resettle the country.

In Israel, mosaics with Armenian inscriptions point to an Armenian population in Jerusalem as early as the fifth century C.E., and manuscripts indicate a school of Armenian scribes of the same period. In Armenian history 21 bishops of Jerusalem are mentioned in the Arab period. In 1311 a certain Patriarch Sarkis preserved the independence of the patriarchate when Erez Israel came under Mamluk rule. In the early 17th century the patriarchate was short of funds but Patriarch Krikor Baronder (1613–1645) succeeded in raising large sums from Armenians in various parts the world

over, and constructed the Armenian quarter in Jerusalem. There was a long dispute over the rights to use the monastery of St. James, and in 1813 the sultan Mahmud II granted it to the Armenians over the objection of the Greek Orthodox.

In the 20th century the community has been centered around the patriarchate and the Monastery of St. James, and the Church of the Archangels, all in the Armenian quarter of the old city of Jerusalem, and the Church of St. Savior on Mt. Zion. These institutions have over the centuries inherited a large collection of manuscripts donated by bishops and pilgrims, firmans granted by sultans and caliphs, and specially commissioned religious articles for the services of the cathedral. The library of manuscripts in Jerusalem is exceeded in size only by the collection in Soviet Armenia. Though always available to scholars in the past, these treasures were exhibited to the general public for the first time in 1969.

The numismatic illustration is of a Bill of Exchange, dated 18 August 1939, made out to the Superieur du Convent Armenien de Jaffa, issued to Pere (father) Abrahamian in the amount of Ten Palestine Pounds. This topical currency and monetary fiscal document can be considered rare as they are extremely hard to find. However, it sold for less than \$30.00 at a recent Bay auction.

N^o 31 / 1939.-

C. P. 10.-

Le SEIZE DECEMBRE 1939. 3e papier

à l'ordre du **Supérieur du Convent Arménien de Jaffa**
Père HAIGAZOUS ABRAHAMIAN

la somme de **DIX LIVRES PALESTINIENNES**

solde **de l'impôt du loyer du magasin No. 66.-** propriété du Convent Arménien
à Jaffa et occupé par moi pour l'année 1358.- (hidjir)

18 Août 1939.-
Jaffa, le 10

Ibrahim Abou El-Eheir

Jewish Displaced Person Camps in the American Zone of Germany

by Larry Nelson

When Germany surrendered on May 8, 1945, confusion reigned supreme. Germany and its infrastructure were largely destroyed. There were several million displaced persons (DPs) from all over Europe who had been uprooted by the war. The care, feeding and support to be given to the DPs in Germany fell to each occupying country.

No group of DPs suffered more than the Jews. Most of the Jews who survived the concentration and slave labor camps were barely alive. The first camp liberated in the West was Ohrdruf on April 5, 1945. Other camps were soon liberated - Buchenwald on April 11; Bergen- Belsen on April 15; Dachau on April 29; Mauthausen on May 3; and Theresienstadt on May 9. Even though American newspapers had been publishing articles on the horrors of the camps, it was not until such horrors were seen first hand that people really understood what had gone on in the Nazi camps. General Eisenhower made sure that his soldiers, the press and Congressmen visited the camps to witness the horror. It is estimated that about 75,000 Jews survived the camps. There were also several hundred thousand Jews who had gone into hiding and survived the war.

UNRRA (United Nations Relief and Rehabilitation Administration), the agency formed in 1943 by the United Nations to be responsible for relief, listed 53,322 Jews in German DP camps.

Based on my research, I have identified about 400 DP camps in the United States Zone. Of these, about 130 were Jewish camps or had some Jews in them. Initially, the Army did not want to have DP camps just for Jews; however, with the passage of time, a number of Jewish DP camps were established. In December 1946, it was estimated that there were 127,035 Jews in the DP camps with another 34,708 "free living" Jewish DPs who lived in towns. The "free living" Jews did not receive the same level of support as the Jews did who lived in the camps. However, the "free living" Jews did get rations and had a better chance for employment.

Given the complex situation associated with the camps, we will probably never be able to identify the exact number of Jewish DP camps in the U.S. Zone. Many of the DP camps had subcamps, some camps were temporary and only lasted a few months; Jews were put up in hotels and private residences; they lived in a number of "Jewish communities" and there were the "free living" Jews.

In addition to the complex nature of the camp system, the Army initially did not want the various civilian relief agencies to be involved. The camps were to be run by UNRRA and the Army was to supply basic food and clothing. The problem was that neither UNRRA nor the Army did a very good job and many of the DPs suffered from lack of adequate food, clothing and lodging. On December 15, 1946, the United Nations created the International Relief Organization ("IRO") to replace UNRRA. Until the necessary number of states (15) subscribed to the IRO, the Preparatory Commission of the IRO ("PCIRO") was created to continue the work of UNRRA. PCIRO was not prepared to take over when UNRRA's existence ceased on June 30, 1947. This put an even heavier burden on the private relief organizations.

It was August 1945 before the first representatives of the American Jewish Joint Distribution Committee ("JDC") reached the first Jewish DP camp. The JDC was an organization that coordinated the distribution of money and relief activities to areas where Jews were in need. When the JDC representatives arrived in Feldafing, they had no supplies and the camp designed for 2000 people had over 6000 people. It was not until 1946 that meaningful amounts of supplies began to arrive.

The JDC also worked closely with other Jewish organizations like the Hebrew Sheltering and Immigrant Aid Society ("HIAS") which helped to facilitate emigration to countries other than Palestine.

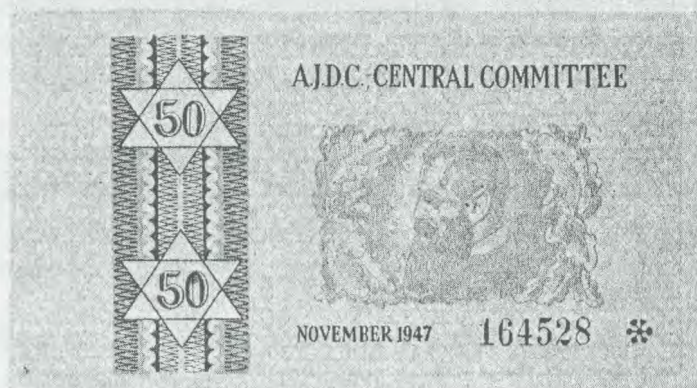
Once the Army realized that the relief agencies were really needed (UNRRA did not operate very efficiently), there was an increased level of cooperation with them. Agencies such as the JDC were given APO privileges, the use of Army vehicles, warehouse space, etc. Some JDC employees even wore Army uniforms. This increased level of cooperation with the Army meant that the JDC was better able to provide assistance to the flood of Jews leaving Poland and other Eastern European countries after the July 4, 1946 pogrom in Kielce where 41 Jews were killed. The JDC was able to establish schools, hospitals, vocational training centers, cultural activities as well as supply supplemental food and clothing. The JDC also helped Jews locate relatives through tracing services and provided legal assistance.

While initially the Jewish DPs had only a few countries that would take them in, by the time Israel was established in 1948, most Jews had or could find a new home. By November 1950 there were 9000 Jewish DPs left in four camps. Fohrenwald, the last Jewish DP camp, finally closed on February 28, 1957.

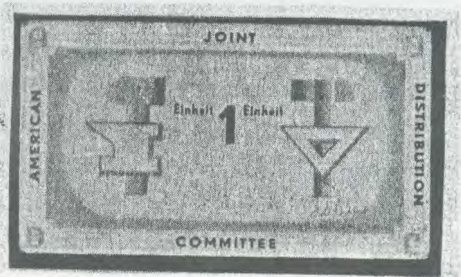
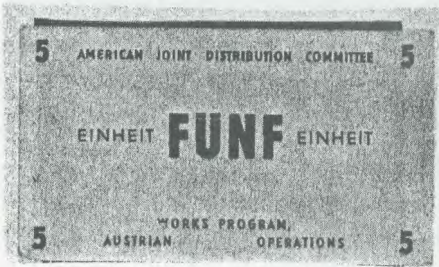
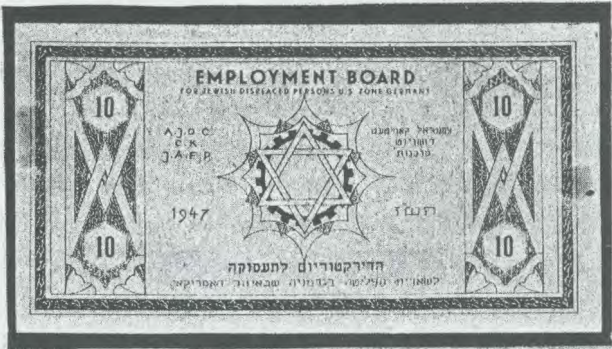
There were approximately 130 American Zone DP camps where there were Jews. Some of these camps only had Jews. Other camps had Jews as well as other DPs. In some camps a system of currency scrip was issued

for the purpose of purchasing basic necessities. There does not appear to be any relationship between the size of the camp and the issuance of camp scrip. Deggendorf, which had an extensive scrip issue, covering from 5 cents to 10 dollars contained 1713 Jewish inhabitants. Feldafing, which was a camp and a hospital housed 4360 Jews had a scrip issue. On the other hand, camps such as Bad Reichenhall 5836 Jews, Erlangen, 3250 Jews, Landsberg 4844 in the camp and 71 Jews in the hospital, Ulm-Donau with 6066 Jews had no specific camp scrip.

The illustrations are of DP camp scrip.



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ELIEZER KAPLAN

Eliezer Kaplan was born in Minsk, Russia in 1891. He was one of the founders of the socialist Zionist movement *Ze'irei Zion* in Russia and became a member of its central committee, representing it on the Zionist Central Committee. He was also a member of the Russian Zionist Delegation to the *Comite des Delegations Juives*, which represented the Jewish people during the peace negotiations at Versailles (1919). In early 1920 Kaplan was a founder of the worldwide association of *Ha-Po'el ha-Za'ir* and *Ze'irei Zion* known as *Hitahadut*, whose program was "pioneering and labor in Erez Israel and popular socialism." He represented *Hitahadut* at the London Zionist Conference in 1920 and was elected to the Zionist General Council.

Kaplan settled in Palestine in 1920 and served as a member of the administration of the Public Works Office of the *Histadrut* (later called *Solel Boneh*). He was also a councilor on the Tel Aviv municipality, a member of the *Ha-Po'el ha-Za'ir* central committee (later of the Mapai central committee), a member of the *Va'ad Le'ummi*, and one of the secretaries of the *Histadrut* Executive. In 1933 he was elected a member of the Jewish Agency Executive and became its treasurer. During the transitional period, in which arrangements were being made for the establishment of the State of Israel, he directed the financial affairs of the *Minhelet ha-Am* ("People's Administration"), and upon the establishment of the state was elected to the Knesset and appointed minister of finance.

Kaplan laid the foundations for the financial and fiscal policy of the State of Israel and shaped its first budgets and its taxation structure. He also had a decisive influence on Israel's economic policy and various branches of the economy. He was particularly interested in the development of agricultural settlement, strengthening its economic foundations and finding new methods of financing it. He obtained the first foreign loan for the Jewish Agency in the early 1930s and in 1949 obtained the first loan for the State of Israel from the United States' Import and Export Bank. He also contributed to the organization of the Israel Bonds drive in the U.S. and collected large sums by means of these bonds for the financing of the first development schemes of independent Israel.

In the last months of his life he was appointed deputy prime minister, in which capacity he dealt mainly with economic matters. He died in 1952. The Eliezer Kaplan School of Politics and Social Sciences of the Hebrew University is named after him, as are the Kaplan Hospital and the Kiryat Eliezer quarter in Haifa.

In 1952, during a coinage shortage, emergency fractional currency called *Prutah* was issued in addition to the coins and bank notes already in circulation. The 50 and 100 *Prutah* were produced in a number of versions of various colors and bearing a variety. The illustrated note bears the signature of Minister of Finance, E. Kaplan and the accountant general, M. Zagagi. It is a difficult to find early note as the control number, printed on the left hand side of the reverse contains only five digits.



ONCE AGAIN - WAS CHRISTOPHER COLUMBUS JEWISH?

By Marvin Tameanko

In 1992, with great pomp and ceremony, the world celebrated the 500th anniversary of Christopher Columbus's discovery of America. At that time the old question - "was Columbus a Jew?" resurfaced in several academic circles. Many scholars argue that the question is totally irrelevant to history, and anyone who has read about the remains of the Viking settlement found near the village of L'Anse sur Meadows on the northern tip of Newfoundland, Canada, knows that, in fact, the Norsemen discovered America 500 years before Columbus. So why bother to investigate the origins and religion of Columbus? Well, I remember that my older relatives frequently voiced an unusual expression on happy occasions. It was - "Long Live Columbus" and, of course, it sounded much better in Yiddish, *"Leben Zul Columbus"*.

This blessing had its origins, like so many other Jewish- American sayings, among the immigrants of the Lower East Side of New York City.¹ These Jews, having escaped from the persecutions in Europe, were so glad to be in a new world, where there was freedom and opportunity, that they blessed the man who supposedly discovered this "golden land". This unique benediction for Columbus quickly spread throughout North America and became a part of the Jewish folk vernacular. So, in honor of all these thousands of immigrant Jews, who felt joy in blessing Columbus, I will add some numismatic illustrations to the discussion and raise the question once again - was Columbus Jewish?



The first United States commemorative coin, a half dollar struck for the Columbia Exposition, celebrating the 400th anniversary of the discovery of the New World, held in Chicago in 1892. It portrays the bust of Columbus modeled after a statue by Jeronimo Sunel in Madrid.

Several Jewish scholars have suggested that Columbus was actually a Marrano, a Spanish Jew who converted to Catholicism but secretly retained his belief in Judaism. But wait a minute, the records show that Columbus was an Italian from Genoa, working for the Spanish monarchs. True, but his son, Hernando, in a biography of his father written in 1571, poetically claimed a noble lineage from the royal blood of Jerusalem for the family but gave no information about their origins. Historians, however, proved that Columbus's real name in Spanish was Cristobal Colon, and that he was the son of Domenico and Sussana Fontenarossa Colon who supposedly lived in the Spanish province of Galicia. In fact, in 1910, a Spanish historian, searching through some dusty archives discovered that Jewish families named Colon and Fonterossa lived in Pontevedra in Galicia during the 15th century.²

Columbus's claim that he was a Genoese navigator may have simply been a way to aggrandize his credentials. Genoa was famous as a seafaring city-state and the home of the best seamen in the world. Today this pretense would be similar to an aspiring French chef named Mike, from Brooklyn, changing his name to Michel and claiming he was born in Paris. As more proof of the Spanish origin of Columbus, it was noted that most of the correspondence from Columbus is written in literate Spanish while only two of his letters in Italian exist and they are written in faulty Italian of the type used by foreigners. Also, the most eminent Spanish philologist, Ramon Mendez Pidal, after analyzing Columbus's many letters, claims that he wrote in a Portugese-Spanish dialect and that his first language was Portugese.³ All these discoveries are confusing and, as a compromise solution, some scholars proposed that the family of Columbus, possibly Jews, originally left Spain or Portugal and settled in Genoa where he became a sailor. Following this conjecture many authors have come forward with claims that Columbus was Corsican, Greek, French, English, Irish, Scandinavian, Armenian, Polish and even Russian.⁴ However, most modern-day historians, including S. E. Morison, the greatest American naval historian and an authority on the life of Columbus, dismiss all these theories as being far-fetched or spurious and inconsequential to history.⁵

To properly set the stage for a discussion about a possible Jewish Columbus, some of the background history of those times needs to be recounted. In 1469, the Spanish king Ferdinand II of Aragon married Isabella of Castile and Leon, and in 1479 combined their kingdoms into one powerful nation. The king then took the title of Ferdinand V of Spain. These monarchs expanded their empire through wars of conquest against the Moorish Caliphate that still controlled the southern part of Spain. Also, the king and queen were staunch Catholics and they set out on a

mission to destroy the infidels living in the Iberian peninsula. To this end, they began to persecute the Moslem Moors and the Jews who had lived in Spain for centuries. With the Popes approval in 1478, they instituted the infamous Inquisition which relentlessly pursued the nonbelievers. To escape this terror many Moors and Jews converted to Catholicism but many only pretended to do so and remained faithful to their old religions. The Jews that did this were called Marranos, after the Spanish word for 'swine', but the only pig-like people in this story were the Spanish monarchs who enriched themselves by confiscating the possessions of everyone seized by the Inquisition.

In 1492, the same year that Columbus set sail on his first voyage, the Spanish monarchs expelled all the Jews from their domains and thereby lost the scholars, artisans and merchants who would have helped to make Spain into a great nation. Some historians said that Columbus, on the road to the harbor to board his ship, passed thousands of Jewish refugees fleeing to the seaports in search of vessels to transport them away from Spain. However, many of the Marranos remained in Spain and several of them served in the court of the king and queen even though their families and friends were being hunted down and tortured or burnt at the stake by the Inquisition.

Also in 1492, the Spanish monarchs defeated the last Moorish kingdom of Granada and later, in 1497, they struck a special new gold coin, the 'Excelente de Granada' to commemorate this event. This coin was made in multiples of 2, 4, up to 20 Excelente denominations. The two Excelente coin was meant to be equal to the Venetian gold ducat, the universal trade coin at that time. One Excelente was equal to about 11 silver reales and many of these coins were made out of the first gold extracted from the natives in the new world.



A gold, four 'Excelente de Granada' coin struck for Ferdinand and Isabella at a mint in Segovia, perhaps from the gold taken in the new world. It shows the facing busts of the monarchs and their legends. The reverse exhibits the royal, combined coat-of-arms. The mint city is indicated by the Roman aqueduct shown above the busts. This famous structure, built in the 2nd century AD, still stands in Segovia.

These coins show the busts of the king and queen facing each other and because of the double bust and the number 2 appearing on the lower denomination, it was known to foreigners and pirates as a 'Doubloon'. This word later became the name for most famous gold coins in history.

Taking these background facts into consideration, several authors offered the following additional facts to prove that Columbus was a Jew. First, 5 people out of the 90 who manned his three small ships on the first voyage were known to be Marranos and recorded as such in Columbus's journals. These were Maestre Bernal, a physician, a man named Marco, a surgeon, Luis de Torres, the expeditions interpreter who spoke Hebrew and Arabic, Alonzo de la Calle, an able seaman, and the royal comptroller in charge of any gold found by the expedition, Rodrigo Sanchez, a relative of Gabriel Sanchez, one of the staunchest supporters of Columbus at the royal court. There may have been more Marranos on the ships but they have not been clearly identified. The appearance of these men in the crew would be hard to explain in those times when the Inquisition was fiercely persecuting Marranos but Columbus carried a royal order from the monarchs allowing him to pardon any criminal who would join the expedition. Some of these Marranos may have taken advantage of this pardon to escape certain torture and death.

The second reason is that the very first letter written by Columbus announcing his successful discovery of the new world, was sent not to the Spanish monarchs, Ferdinand and Isabella but to Luis de Santangel, a Marrano whose relatives had recently been burned at the stake by the Inquisition.⁶ Santangel was the Chancellor of the Royal Household, Minister of Finance, and personal advisor to the queen. As proof that Santangel was a Marrano, in 1497 the king issued a decree granting his family exemption from all accusations of apostasy and forbidding the Inquisition from molesting them or their descendants. In 1492, at the last minute when a frustrated Columbus was about to leave Spain, Santangel convinced Queen Isabella to recall him and to support his journey of discovery. He then provided most all the funding for the voyage because the royal treasury was depleted by the cost of the Spanish wars against the Moors. The often-told story that Isabella sold her jewels to finance the voyage is a fable. Her jewels were already 'in hock' to buy weapons for her recent wars.

Santangel arranged that three ships be provided and, from his own pocket, gave 1.4 million Maravedis so that Columbus could outfit his expedition.⁷ The Maravedi coin was originally a 12th century gold coin equal to the Moorish gold dinar then circulating in Spain. It was revived as

a small copper coin by Ferdinand and Isabella 300 years later and became the basic Spanish monetary unit of accounting and all prices were quoted in Maravedis. In 1492, thirty-four copper Maravedis were equal to one silver real.



An eight Reals silver coin struck for Ferdinand and Isabella of the type used to pay for Columbus's voyage. It was equal to 272 copper Maravedis in those days. The obverse shows the heraldic coat-of-arms of the monarchs with their titles, and the reverse displays a sheaf of arrows, the symbol of the queen.

The third, possible reason to suspect that Columbus may have been a Jew can be found in the will and last testament he left after his death. In it, he instructed his son to give an amount of money, equivalent to one-half Mark in silver (about four ounces), anonymously to several people including - "To a Jew who lived at the entrance of the ghetto in Lisbon". This bequest is open to speculation and historians suggest that it may have been repayment to some Jew who was helpful to a poor, down- and-out Columbus when he was a young sailor beached in Lisbon. But the gesture can also be recognized as the old Jewish custom of giving 'Tzedakah' (Charity/Righteousness) in one's last, dying days because, as the Jewish tradition said, "Charity delivers from Death". Lastly, in his letters and writing, Columbus always used common Jewish phrases, such as the "Fall of the Second House" when referring to the destruction of the Second Temple of Jerusalem. The term Second House is a direct translation of the Hebrew title for this holy structure while the "Second Temple" and "The Destruction of Jerusalem" are the terms always used by Christians. Also Columbus used Jewish dating, actually wrong but based on Talmudic tradition, for the biblical events he mentions in his writings, not the correct Christian chronology.

Admittedly, all this circumstantial evidence is inconclusive even though much less solid data has been used to confirm other important facts in history. In a last analysis, it cannot be proven that Columbus was a Marrano. However, the history of those years indicates that, whether Columbus was a Jew or not, most of the people in Spain that provided for intellectual and financial support for his voyage were Jews. Without them,

the discovery of the New World may never have happened. For example, the converted Jewish theologian, Diego de Deza, bishop of Salamanca and professor at that city's famous university, gave scholarly and religious support to Columbus's theory of sailing west to reach the fabled East. Luis de Santangel, the Jewish advisor to Queen Isabella financed most of the cost of the expedition, and Gabriel Sanchez and Juan Cabrero, Marranos and advisors in the Spanish court, gave financial and moral aid to Columbus. Also, Abraham Senior and Isaac Abravanel, contractors to the monarchs, provided for the practical needs of the expedition. The great Jewish astronomer, Abraham ben Samuel Zacuto, 1452-1515, who designed the astrolabe used by Vasco da Gama on his eastern voyage around Africa to India, publicly advocated that Columbus's voyage be undertaken. Even earlier in time, the Jew, Abraham Cresques of Majorca, who died in 1387, nicknamed the 'Map Jew' because of his mapmaking skills, and Joseph Vecinho of Portugal, the royal astronomer and astrolabe maker, by their work had set the foundations for the success of the voyage. Perhaps all these Jewish and Marrano supporters felt in their hearts that any new countries discovered by Columbus might be a safe haven for persecuted Jews and, indeed, they later became so.

In the end, Columbus turned out to be a better navigator and explorer than a governor or administrator of the 'Indies'. Because of his political failures, he was arrested and sent back to Spain. He died in 1506 a bitterly disappointed, unfulfilled and forgotten 'Admiral of the Ocean Sea'. Today, in this year of 2,001, we commemorate the 495th anniversary of his death and can truly proclaim, as is the ancient Jewish custom, "May his name be for a blessing".

Notes and Bibliography.

1. See *Long Live Columbus (Leben Zul Columbus)* by Harry Golden, G. P. Putnam's Sons, New York, 1975.
2. *Colon Espanol?* by Celso Garcia de la Riega, Madrid, 1914
3. & 4. *Christopher Columbus, The Voyage of Discovery, 1492*, as above, pages 16 and 20
5. *Admiral of the Ocean Sea: A Life of Christopher Columbus* by Samuel E. Morison, Boston, 1942.
6. *The Spanish Letters of Columbus to Luis de Santangel*, London, 1891, page 24.
7. *Columbus, For Gold, God and Glory* by John Dyson, Simon and Schuster, New York, 1991, page 99.

An Unsung Jewish Hero - The Life of Alexander Neumann

By Edgar Guest

I remember Alexander (Sandor) Neumann as a small man, not more than 5'7" tall, impeccably dressed in a dark suit, clean shaven, with his close-cropped grey hair covered by a carefully brushed soft hat. He was a gentle, soft-spoken man and I never heard him raise his voice in anger. It was well known in the family that during 52 years of marriage he and his wife, Aranka, never exchanged a cross word.

He was a deeply religious man. I have a clear memory of him with his phylacteries saying his morning prayers, or blessing the wine on Friday evenings when the family sat down for the Sabbath meal. He regularly attended the local synagogue in Temesvar and donated generously to charities.

He was a hard-working man; coming from a poor family he worked his way up by his own efforts to the position of technical director and general manager of a large factory. A self-educated man, Alexander was equally fluent in Hungarian, German, and Romanian, and could read Hebrew. A cultured man, he read widely both German and Hungarian classics, and wrote poetry himself. An expert in his field, Alexander gave lectures on the then fairly new technology of electricity and its uses. And a very modest man: it was only after his death that we discovered that he had been awarded gallantry medals for service during the First World War.

Alexander Neumann, the eldest of four children, was born into a poor working family on the 24th September 1879 at Barcs, a small town in Bihar County, Hungary (now in Romania). Soon after his birth the family moved to the capital, Budapest, where Alexander attended the local municipal primary school in one of the most deprived working class districts. He left full-time education when he was ten years old.

Nothing is known of the following seven years, but it can be assumed that he was serving some sort of apprenticeship, because by June 1896, aged 17 he was employed as a fitter by an electric light-bulb factory in Budapest. In January 1898 Alexander moved to Germany, and worked as a fitter for a telephone company in Berlin. In February 1900 he returned to Hungary and was employed as an electrician by a coal-mining company in Bihar County.

He was called up for the compulsory three years' military service and served with the AustroHungarian 37th Infantry Regiment, attaining the rank of Sergeant. He used his time with the military to continue his interrupted education as an external student and graduated from secondary

school in April 1903. Having completed his military service he settled in Budapest and was employed by the Tudor-Varta Electrical Co., first as Supervisor and later as Section Manager.

In 1904 Alexander married Aranka Bernath of Nagyarad. They had three children: Sarolta born in 1905, Jeno born in 1906, and Gizella born in 1908. While working for the Tudor-Varta Electrical Co. Alexander also enrolled as an external student with a Technical College in Germany. He graduated with a degree in Electrical Engineering in 1908.

At the beginning of the First World War, in 1914, Alexander received his call-up papers and was posted to the 3rd Infantry Regiment as Sergeant 1st Class. At the end of the war he returned to civilian life and to his employment with the Tudor-Varta Co. where he remained till the end of 1921. In 1922, probably to escape the mounting anti-Semitism of the fascist Horthy regime, Alexander and his family moved to Temesvar (Timisoara), Romania. Between March 1922 and June 1924 he was the manager of an electric battery factory owned by an Austrian company. Next he joined the "Galvani" factory as Technical Director. The factory, one the largest of its kind in Romania, and owned by the Hungarian Gyori family, employed some 100 workers in the production of car batteries, torch batteries, electrical cables, and bakelite products. Soon Alexander was in sole charge as General Manager and lived in an apartment attached to the factory. In 1943 the allied air forces targeted the "Galvani" factory, missed it, but unfortunately scored a direct hit on Alexander's apartment. He and his wife survived, but all their possessions were lost.

Their eldest child, Sarolta and her husband, Ferenc, who lived at Papfalva, a small village near Margitta, in Bihar County, Hungary, were taken to the Nagyvérad ghetto in 1944. They perished at Auschwitz. Alexander's only son, Jeno and his wife, Magda, had emigrated to Israel (then Palestine) in 1930. The youngest of Alexander's children, Gizella, and her family were among the survivors of the Budapest ghetto. In 1946 Alexander and his wife Aranka, both aged 67, were given permission to emigrate to Israel. They joined their son Jeno and his family in *Kiryat Tivon* where Aranka died in January 1956, followed by Alexander three months later.

Only after his death did his family discover Alexander's medals. Subsequent research identified them as the Silver Merit Cross with Crown and the Bravery Medal of the Austro-Hungarian Empire. The accompanying citation states that they were awarded in recognition of the recipient's exceptional bravery in the face of the enemy. Further research at the Austrian Museum of Military History, at the War Archives of the Austrian State Archives, and at the Hungarian Institute of Military History

Seine Majestät
Der Kaiser von Oesterreich
König von Böhmen u. s. w.
und Apostolische König von Ungarn

haben mit Allerhöchster Entschliessung

vom 1. Juli 1916,

d. Ldst. Rechnungsunteroff. 1. Kl.

ALEXANDER NEUMANN

d. u. Ldst. Infanterie. Rgt. 3,

in Anerkennung besonders pflichttreuer Dienstleistung v. d. Feinde,

das Silberne Verdienstkreuz mit der Krone
am Bande der Tapferkeitsmedaille

Allergnädigst zu verleihen geruht.

Was hiermit beechundet wird.

Wien, am 25. Juli 1916.

Von Seiner k. u. k. Apostolischen Majestät

Obersthofmeisteramt:



[Handwritten signature]

produced a copy of the "Recommendation for Decoration Form" completed "in the field" by the Regiment on the 29th April 1916. It was endorsed by the Brigade Commander on the same day, approved by the Divisional Command two days later, on the 1st May, and by the Army Corps Command on the 7th May. The document states that *"...during the Second Offensive on the Serbo-Montenegrin Front between the 5th October 1915 and the 13th January 1916 and under the most difficult circumstances Alexander Neumann exhibited exceptional bravery beyond the call of duty, He had served in the field without interruption since the mobilisation in 1914, showing outstanding commitment and uncommon skill in the performance of his duties. "*

As Alexander never talked about his war years during his lifetime, we will never know exactly what earned him his medals. The surviving records give no details. But the facts that the written recommendation completed its journey from Regiment to Brigade to Division to Army Corps in only eight days and that the Austrian Imperial Court, famous for its slow and bureaucratic civil service, acted on these recommendations and awarded Alexander's medals in less than two months, on the 1st July 1916, suggest that he and his actions must have been well above the ordinary.

Soon afterwards, on the 29th October 1916, his name appeared in the Regimental Order of the Day. The Commanding Officer placed on record his *"... utmost satisfaction..."* with Alexander's *"... diligent, conscientious, and exceptional service. "*

Alexander Neumann has direct descendants living both in England and in Israel. In England: two grandchildren, three great-grandchildren, and one great-great-grandchild. In Israel: two grandchildren, three great-grandchildren, and seven great-great-grandchildren.



New York City's Earliest Synagogue

The arrival of some 23 Sephardi and Ashkenazi Jews on the French privateer *St. Catherine* early in September 1654 marked the end of a tortuous journey which began earlier in the year when they left Recife, Brazil, after helping in the unsuccessful defense of the Dutch possession from Portuguese attack, rather than stay and face the Inquisition. The director general of New Netherland, Peter Stuyvesant, tried to refuse haven to the penniless and tired refugees. They protested to the Dutch West India Company against the possible settlement of a "deceitful race" who professed an "abominable religion" and whose worship at the "feet of Mammon" would threaten and limit the profit of loyal subjects of the company.

While Stuyvesant's plea was under consideration, other Jews including David de Ferrara and Abraham de Lucena arrived in the spring of 1655. The population as a whole accepted the group. Instructions from the Dutch West India Company followed letters written by the Jews to their coreligionists in the company, which directed that newcomers be permitted to live, trade, and travel in New Netherland, and, in effect, to have the same privileges enjoyed in the Netherlands.

Probably in deference to Stuyvesant, and due to the small size of the Jewish colony, the Jews, although permitted a burial ground, were not allowed to build a synagogue. Despite the orders of the company the newcomers faced other obstacles. The right to trade with some areas including Albany was denied as were rights to serve in the militia in lieu of paying a special tax, to own land, and to engage in retail trades such as that of baker. These restrictions were all challenges put forth by Stuyvesant.

The Jews' response was twofold. The first took the form of a series of petitions drawn by Abraham de Lucena, Salvador d'Andrada, and Jacob Cohen Henriques addressed to the company in 1655 and 1656. The answers were affirmative. The right to conduct retail and wholesale trade in New Amsterdam, was extended to Jews in 1657, and the right to hold property was also upheld. Some Jews fought Stuyvesant on his own ground. Asser Levy and Jacob Barsimon (who had arrived with Solomon Pietersen in August 1654, prior to the main body of settlers) began a successful court action in November 1655 to permit Jews to serve in the militia in lieu of the payment of a special derogatory tax. Primary civil rights were thus gained within a few years of settlement.

Having secured a foothold, the first Jews began the task of sustaining themselves. While economic opportunity in the province was quite limited

as compared to the opportunities available in the more stable, secure, and richer markets of Europe and the Caribbean, the average Jew managed well. In 1655 Jewish taxpayers paid 8% of the cost of the Palisade or "Waal," later the site of Wall Street, while they comprised only about 2% of the assessed population at the time. The most prominent and successful merchant was Asser Levy, whose career was as unique as it was fruitful. One of the founding group, Levy, a butcher and tanner by trade, carried on his business just outside the city's wall. He expanded his interests to real estate and trade within the city, as well as in communities along the Hudson River. Levy was one of the few pioneer Jews who remained and died in the province and whose descendants could be traced to 18th-century New York.

The surrender of New Amsterdam to the British in 1664 brought a number of changes to the Jewish settlement. Generally, civil and religious rights were widened. Jews were permitted to hold and be elected to public office and restrictions on the building of a synagogue were lifted. While there is some evidence that a synagogue existed as early as 1695, it was undoubtedly a private home used for this purpose by the Jewish community. Shearith Israel, the first congregation in New York, was probably organized in about 1706. Between 1729 and 1730 the congregation erected the first synagogue, a small building on Mill Lane—known also as Mud Lane—the site of present South William Street. This event occurred some 75 years after the original settlement and was an indication of its permanence, as well as of the acceptance by English authority of the Jewish economic and social position. Interestingly, the London and Curacao communities, which were also founded in 1654, had built synagogues within a few years of their founding. The hesitancy of New York Jews was probably due to the smallness of their numbers, as well as to the transient nature of their status and to governmental opposition.



Rabbi Dr. Shim'on Adler's Commemorative Medal By Ady Bar-Tov



I recently acquired a beautiful medal, that I would like to share with the SHEKEL readers, especially those concerned with Judaism and the holocaust. The medal was issued in Plzen, Czech Republic, by the National Museum, to commemorate Rabbi Dr. Shim'on Adler who was slain with his wife in the holocaust.

Dr. Adler was born in 1884, in the small village of Dobra Voda in the Hartimanice district, near the southwest border of Czechoslovakia. There, he spent his early childhood, until he was sent to Topolchan in Slovakia, for further religious education. He began his general studies in Wurtsburg, Germany, and continued in Basel, Switzerland. There, in 1913 he received his Doctor of Philosophy Degree (PHD), *summa cum laude*.

In the 1930's, Dr. Adler gained recognition for his passion of collecting documents of Jewish communities located in Jewish Town Halls, archives, synagogues, schools, families and private houses throughout Bohemia, Monrovia and Silesia. By a decision of the High Council of the Jewish Congregation in Prague, this material thus collected was to be housed in the Jewish Town Hall in Prague. After the archival processing, it became a prime source for the study of Jewish history in Czech lands.

In addition to this time consuming work in organizing, selecting and processing the archival material, Dr. Adler dedicated time to preparation of scholarly historical studies concerning the legal status of Jews and their participation in the history of the country. Dr. Adler was a teacher in various Jewish and state schools in Bohemia and Belgium as well as a Rabbi in Stankov, Zbraslav and Prague. His work was abruptly terminated during the Second World War when he was deported to Terezin in March 1943. In Terezin he worked as a member of the burial brotherhood and as a clerk of the local Rabbinate. A year later, he and his wife were deported to Auschwitz/Birkenau, where they both were executed in July, 1944 and their ashes were scattered.

They left behind two sons, Matityahu and Itzhak-Sinai who immigrated to Palestine, now Israel. Matityahu Adler, a former Vice President, General Administrator and Director of Bar-Ilan University in Israel, is now the Senior Vice President of Touro College in Israel. Itzhak was the Chief Rabbi of Ashdod.

In 1990, Matityahu Adler visited the village where his father was born and where his forefathers lived for 400 years. The area was now a military

zone and entrance was forbidden. With the help of Jiri Jukl the Mayor of Hartmanice he gained entry. To his surprise and joy, he found his house still standing. It survived because it was large and strong enough to serve as a Military Headquarters.

Since his parents didn't have an epitaph, he conceived of the idea to make the house into a memorial for his parents and countless numbers of Jews from the 110 communities of Bohemia that had suffered the same fate. With the warm recommendation of the Mayor of Hartmanice, the Czech government agreed to support the creation of the museum to be named for Dr. Shim'on Adler.

The building was restored and many items of Jewish significance were put on display which demonstrated the lives of Jews, from birth to death, as they were before the Holocaust. Relevant items from the Bohemian communities were also added. The museum has since become a pilgrimage place for memorial services for Jews as well as for Czech people.

The medal, issued to commemorate the museum opening in 1997, measures 40mm in diameter, .900 silver and weighs 48 gms. The silver content and the initials of the mint Z.M.S. (Znak Mala Skala) are shown around the smooth rim of the medal. On the obverse, centered is a Torah scroll opened from side to side. Above, the Hebrew inscription: "Zeh Sefer Toledot Adam" "זֶה סֵפֶר תּוֹלְדוֹת אָדָם" (This book is the tale of humankind). Below in very small letters, the Hebrew inscription: "Ha'R Shimon ben Binyamin Ze'ev Halevi" "הַרְ" שִׁמְעוֹן בֶּן בִּנְיָמִין זֵאֵב הַלֵּוִי (The Rabbi Shimon Ben Ze'ev Halevy). At the top of the medal is a small "Star of David". From its right, around the exerge, the inscription: MUZEUM DR. SIMONA ADLERA V HARTMANICICH-DOBRE VODE (The museum of Dr. Shim'on Adler in Hartmanice-Dobre Voda). Reverse: In the center a seven-branched lighted candelabra. On both sides, small houses with tiled roofs, representing buildings of 110 Jewish communities of Bohemia, which were exterminated during WWII. At the top a small "Star of David", and from its right, along the exerge, the inscription: NA PAMET 110 ZANIKLYCH -ZIDOVSKYCH OBC! V CECHACH (To commemorate 110 communities in Bohemia).

A bronze version of this medal exists, weighing 50.6 gr.



Heichal Shlomo Synagogue

Prior to the creation of the State of Israel, the Sephardic communities prayed in their synagogue called Zion which really were four smaller synagogues which occupied considerable space. The old synagogue of the Ashkenazim, Hurbat R. Yehudah he-Hasid was rebuilt about 1856 when a man named Ezriel of Bagdad contributed 100,000 piastres for this purpose. Around 1872, the famous great domed Ashkenazic synagogue Tiferet Israel was built. All these were in the "Jewish Quarter" of the Old City.

During the fighting which broke out in 1948 following the partition plan, Jerusalem became divided and the Old City with all its Jewish holy places came under Jordanian control where they were systematically destroyed. It was not until the Six Day War in 1967 that Jerusalem was liberated and united.

While there were numerous houses of prayer, Jerusalem, however, did not have a synagogue befitting the capital of Israel. The project to build a great synagogue became to goal of a handful of Jewish philanthropists, including our friends Sidney and Miriam Olson. We recall the many trips to Israel they made on behalf of this project and the enthusiasm they projected as progress was made. Today, the Heichal Shlomo Great Synagogue on King George Street is a reality. Both Sidney and Miriam Olson's name are prominently placed on the foyer wall along with the other builders of this great synagogue.

A medal of Heichal Shlomo Synagogue, thought to be issued for the dedication is illustrated.





CLUB BULLETIN

DONNA J. SIMS N.L.G.

Editor

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INS OF LONG ISLAND -- Jewish veterans and buttons/pins with Jewish connections were the topics for the November meeting. Hanukkah was the program topic at the December meeting. Notice of the Massapequa Coin Club and Currency Club of Long Island holding their Spring Coin, Currency & Collectible Show on March 3 was included with INSLI's meeting notice.

INS / ICC OF LOS ANGELES - Yaakov Mead's presentation on the early days of Tel-Aviv/Jaffa was the program topic at the November meeting and was most interesting along with being very educational. He intertwined the coinage along with the historical. The combined holiday get-together in December with the L.A. Coin Club was a grand affair with nearly every seat taken. The kosher buffet was outstanding as usual and the Coin-O was exciting and fun to say the least. The success of this annual event is the result of the hard work of many members. Sagi Solomon is the new Executive Director and Avi Elias is the new editor of "The Oracle".

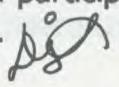
INS OF MICHIGAN -- Show & Tell was featured at the October meeting and in November, something special. An hour and a half video entitled "In Our Own Hands - The Hidden Story of the Jewish Brigade in World War II" was shown for the program feature. This program sounds wonderful and just maybe it can be shown at other clubs? Officers of INSM are: Phillip Charns, pres; Milton Shapiro, VP; Kay Briggs, 2nd VP; Peggy Shafir, Sec; and Kitty Charns, treas; and Esther Freidman is the raffle chairperson.

INS OF NEW YORK -- Discussion topics at the November meeting were: the letter "N"; topic – umbrella; and calendar items Heshvan-Balfour Day, Veterans' Day and Thanksgiving. December: "N" and Umbrella; Chanukah. January: "O"; cornucopia; and Tevet Asarah B' Tevet (the Babylonian siege of Jerusalem). Jewish themed items are encouraged.

BUY / SELL / TRADE -- There were several responses to previous published items and those responses have been sent on to the right person and I am assuming at this point that "all is well" with both sides of those inquiries. **[WANT TO SELL]** Israel stamp collection (excluding 1-9) although there are some 1949-1954; mainly 1954-1980 **(1-S)**; Set of Israeli military insignia with pamphlet **(1-I)**; Group of medals (state, presentation and commission) 1959-1980 **(1-M)**; Group of silver coins (unc and proof) 1949-1980 **(1-C)**. This time we have heard from Colorado and from Israel. If you are interested in any of the above or any items from previous issues, please send your inquiry with the corresponding number and a SASE to the address at the top of the previous page and I will put you in touch with the right person.

MOMENTS IN THOUGHT: Be satisfied with what you have;.... Teach something to a child;..... Assist those less fortunate than you; For every action, there is an equal and opposite government program; Bills travel through the mail at twice the speed as checks; Wise men think without talking – fools talk without thinking; It would be better to leave people wondering why you didn't talk than why you did; What isn't said can't come back to haunt you; The one thing that unites all human beings, regardless of age, gender, religion, economic status or ethnic background, is that, deep down inside, we all believe we are above average drivers; Talk less, listen more; Learn the rules so you will know how to break them properly. (Anonymous).

COMMENTS FROM DJS: Certainly seems hard to believe that time has gone by so fast that it is now time to celebrate Passover / Easter. My personal best wishes for a happy holiday season to one and all. Make a personal commitment to attend and participate in your monthly club meetings. Be well, be happy.



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Devoted to the theme of **EDUCATION**, it is a salute to all those dedicated people working in the domain, and to the pupils and students persevering in their studies. Artist Asher Kalderon has chosen to express this theme through a pomegranate, whose seeds signify the values of education. Stars of David represent our Jewish values and history. The third row of symbols represents the different spheres of Higher Education in which Israel excels: (from left to right) Science, Electronic Communications, Archaeology, Computers and Agriculture. Hebrew, Arabic and Latin characters symbolize the pluralism of Israeli society and our goal in creating unity and harmony.



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